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REVIEW.

Sermons on important subjects of doctrine and duty, by Rev. D. C. Lansing. Auburn: 1825. pp. 355. 8vo.

(Continued.)

We have already mentioned that Revivals were formerly less frequent and powerful than at the present day; and this circumstance, we have no doubt, stands intimately connected with that difference in the character of sermonizing which we have endeavoured to point out. If the chief object with sinners is, to "shield themselves against the *force* of truth:" then, surely, other things being equal, that preaching which is most pungent will be attended with the most power. That which aims directly at the secrecies of the heart—which, instead of descanting on men in general, comes home to the conscience of individuals, is most likely to take effect. Men are ever inclined to hear for their friends and neighbours, rather than for themselves; and while they continue thus, they effectually shield themselves against the truth: the preacher therefore who comes forth, as Nathan did to David—with a "thou art the man," has every advantage of the mere pulpit essayist, or the theological reasoner. His style is specially calculated to awaken sinners to the concerns of their souls: and for ourselves we have the least hesitation in believing, that this preaching has been greatly instrumental in the promotion of those powerful Remethod of [illegible] witnessed in our vivals which have lately been American churches.

A few examples will serve to illustrate our meaning; and, at the same time furnish a favourable specimen of the author's manner.

In the following passage on the subject of election for instance, the speaker seems to be telling his hearers, something about men in general.

That some are chosen to life, and are made willing to embrace the overtures of mercy, does not at all affect the liberty of others. The great things that stand connected with the salvation of the soul, are as open to them as if no such appointment unto life existed, in favour of any. This makes it neither more nor less difficult, nor easy for them, to embrace or reject Christ. They could not reject him more freely than they do, nor more with all their hearts, if every son and daughter of Adam were left to perish. They act out, as fully and entirely, the unconstrained feelings of their hearts, as if there had never been an election according to grace. They cannot be laid under a necessity of *hating* God, because their friends, and neighbours about them, *love* him. It might reasonably be supposed, that in the fact that others love him, they would find an inducement to love him themselves, instead of a ground of complaint, and a reason that they should hate him the more.

His constant employment of the pronoun *they*, seems almost to certify to his hearers, that he expects them to indulge their propensity in listening for their neighbours: but in the following passage on the same subject, he not only shows his hearers that they are specially concerned in the truths he is uttering; but he applies these truths closely to *one single class* of his hearers.

Let it be remembered, that with these sentiments full in view, God has said, "Without holiness no man shall see the Lord." By your opposition to the Bible, therefore, by your rejection of the Saviour, whatever may be the state of facts, in relation to those truths of revelation, which you oppose, you are establishing your own character and destiny, with a most fearful and tremendous certainty, for final ruin. You know after all my dear friends, that you are free to choose for yourselves, the course you will take; and your deep seated consciousness of guilt, tells you that if you perish, the blame of your ruin will lie forever on yourselves. You know that nothing hinders you from obeying the gospel call, but your own unwillingness; and if, under all the light that heaven has poured upon your path, and under all the privileges you enjoy, you persist in sin, in the day when God shall rise up and visit you, you will be speechless; and when he shall say, "Bind them hand and foot, and cast them into utter darkness," the holy throng around his throne, following you with their eyes to the place of your wo, will lift up their voices and say—"*Amen! Alleluia! the Lord God Omnipotent reigneth.*"

The two following examples taken from a discourse on the Divine Sovereignty, are of a nature similar to those we have just given. The first deals in generalities, thus:

If to his infinitely perfect and comprehensive mind, that state of things which now exists, had not appeared, all things considered, best calculated to promote his designs, he could with infinite ease, have interposed and hindered its existence. The fact that he has not done so, is evidence, that to his wise and benevolent mind it seemed best on the whole that things should be as they are. What infinite wisdom and benevolence chooses, must be for the best. God can act none otherwise, than is best calculated in his own view, to promote his own glory; and as all the events that have ever taken place, have been directed by him, we must conclude that in his judgment, their taking place was the most wise and happy method of developing his designs of wisdom and mercy to the intelligent universe.

This reasoning is also about things that are self-evident: but how different does he manage in another place.

Now, if these things are so, my friends, you see that God can accomplish all the good pleasure of his will upon you, without at all impairing the freedom of your actions or infringing in any respect, on the grand principle of adjudication, upon which he will act when he shall settle your eternal destiny, according to your real character. How solemn then, and affecting your situation! God made you for himself. He will promote his glory through your existence. You are in his world, and in his hands. You cannot get out of his world, nor break away from under his government. You must die, and go to stand before him; and in that world where all cavil shall be put at an end, you will see & feel that all his ways are just and true. Now, while you are occupying these seats, God is operating his pleasure upon you, and through you. Whether you are willing or not, God will not change *his* mind. His word, the grand instrument by which he brings to pass his decrees, is now doing its office, under the powerful agency of his eternal Spirit. It is now bearing with a most solemn influence, upon your future eternal destiny; and as a discerner of the thoughts and intents of the heart, is preparing you for the decisions of that awful day, when it shall be known to the universe, to whom it has been the "savour of life unto life," and to whom, "the [illegible] of death unto death."

We can add [illegible] but one example more, which [illegible] character, will convey a being also of a mixed [illegible] general manner. tolerable idea of the author's [illegible] ssible for a

I do not know that it is possible for a child of God, to be brought into a more tender, and humble frame of mind, than that which arises from a sight and sense of his sinfulness, and of his entire dependence on divine mercy. Is he sometimes elevated with the joy of hope? He cannot, if he remembers the deceitfulness of the heart, but rejoice with trembling. He hardly dares indulge the thought, that so guilty a creature as he is, can experience the joy of the spirit of adoption: But when, under an afflicting consciousness of his guilt and ill desert, he can throw himself on the mercy of his God and Judge, and lie at the feet of gracious sovereignty, he is less fearful of being deceived. He has a more deep, and full sense, of his being where he ought to be; and from this spot, he can look with a mild eye, and contemplate with a tender, melting feeling of soul, the infinite condescensions of divine compassion and forbearance, and lie in quiet, at the feet of sovereign, adorable mercy. At the feet of this mercy, must every sinner be brought voluntarily to cast himself, if he would ever indulge the hope of pardon. But no sinner will do this, until he is bro't to feel, that his ruin is unavoidable without it. Nor has any sinner under such a state of feeling, ever cast himself in vain upon the mercy of his Maker. Many have plead with God, that he would show them mercy, when they have been alarmed at the consequences of sin, when they have been influenced by the fear of endless misery: But there is a difference between being moved, from a *sense of sin*, and of a *just desert* of punishment, and a dread apprehension of *suffering* only, to cry for mercy. The worst of beings may cry for mercy, for the sake of being relieved from torment. The dread of pain, is a feeling, deeply rooted in the selfishness of our natures. But where the cry for mercy, arises from a sense of ill desert, by reason of a deep conviction of sin, it is not the prospect of *suffering* that occasions distress of mind; it is the consciousness of *guilt*, as justly exposing to suffering.

The truly humbled and genuine penitent comes as his own accuser, as the witness against himself, pronounces his own sentence of condemnation; and then, under the overwhelming impression that nothing but mercy can reach his case, awaits the decision of his Judge.

Have *you* ever done so, my impenitent friends? O, will you ever do so? Where must you find your portion in eternity if you do not? I remember that one did cry from the midst of tormenting flame in the eternal world—'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue." Here was a cry for mercy that was not heard. It was the unavailing cry of a sinner in despair. And what did he ask? Not that his soul might be delivered from the place of his suffering. To this, his agony would have driven him, if in his view, there had been the least prospect of success. He who was in the torments of another world, felt that there was no hope of deliverance; but he did hope that a drop of cold water might have been imparted. In this request, however, a request that seems to address itself most powerfully to every feeling of sympathy and benevolence, he was not heard. He complains of his sufferings, but not of his sins. He feels his pain, but says nothing of his guilt.

Perhaps some who hear me, have raised an unavailing cry to God, under a state of feeling, very similar to that of the rich man. You have been reduced to a bed of sickness. Death has looked you in the face. A dread eternity has appeared to be just opening upon you. You expected shortly to go, and appear before your Judge. You felt yourselves unprepared. You raised your cry for mercy. You entreated that your life might be spared you, and promised—I will not say what—You know, and God knows. In a little while death will come again, and not only look upon you, but will fasten, also, his arrow in your heart. You will then look again to God. You will raise again your cry for mercy. Will you promise again? Will you dare think that God will believe you? The mercy you seek after, consists in being saved from suffering, not from sin. Such cries for mercy, God cannot hear. He hates sin with a perfect hatred, and he will only regard those, who, like the publican, feel that they are sinners, that they deserve to die, and are ready to throw themselves into the hands of sovereign, adorable mercy. To this mercy, in the name of the God of love, would I most tenderly commend your souls.

The sermons are twenty in number, embracing the fundamental doctrines and duties of the gospel. The style is vigorous; the reasoning is clear; and the illustrations are vivid and forcible. They will not do justice to the *literary* talents of their author; for they were written in haste, and revised with too little care, and of course are not free from errors. Still, these are to be considered as minor faults, in a work of this nature; and though we regret their existence, we must at the same time confess, that they have little importance, when viewed in connexion with the subject matter of the volume.

PRIZE TRACT.

THE DUTY OF PROFESSORS OF RELIGION TO CONSECRATE THEIR PROPERTY TO THE SPREAD OF THE GOSPEL.—By Rev. Daniel A. Clark.

Note.—A premium of fifty dollars, proposed by a generous individual, was recently awarded by the Publishing Committee of the American Tract Society, to the author of this Tract.

Ye disciples of the Lord Jesus Christ, your Saviour has set up a church in this world, and has promised that the gates of hell shall not prevail against it, and that it shall one day embrace all nations; and calls upon you to consecrate your property to the diffusion of that Gospel, by which he brings men into his kingdom and makes them happy. Will you hear me, while I offer a few arguments to induce you to obey him, in this reasonable requisition. I will enter upon the point without detaining you a moment, and when I have done, you may act as you think proper.

The *first* argument is, that "*the earth is the Lord's, and the fulness thereof*," *and hence he has a right to make this draft upon you.* [If I fail of establishing this point, you may lay down the book, and not read another line.] You acknowledge God as the Creator of all things. Here I found his claim, it is prior to all others. He who built all worlds, and peopled them, and gave that people all their good things, may make a demand upon them, to any amount, with the certainty that it cannot be protested. His are all the "beasts of the forest," "and the cattle upon a thousand hills." The same is true of your silver, your merchandize, your children, your servants, and all you have. If not, then name the good thing that you can be sure will be yours to-morrow. Begin, if you please, at the bottom of the catalogue of your comforts, and ascend through the whole series, to the wife of your bosom, your health, and your life, and tell me which of the whole will be yours to-morrow. Dare you name nothing? Then whosesoever they are, they surely are not yours. For he who has nothing that he can hold a day, has nothing but what is borrowed. And if the good things you possess, are not yours, they are the Lord's; or whose are they? And what was the Lord's at first, because he made it, he has carefully watched over and preserved. Not merely could we have *had* nothing, if God had not made it; but we could have *kept* nothing, if God had not preserved it.

There is no kind of independence about us; we should have been beggars, if God had not cared for us. There was an eye that watched more narrowly than we did or could, or our wealth had long since taken to itself wings, and had flown away. It was the blessed God that watered our fields, and gave success to our commerce, and health to our children; that guarded our house from fire, and our lives from danger, else we should have been beggars, or should years ago have perished. How many, once as wealthy as you, are now poor; or healthy as you, are now in the grave; had a home as you have, but it burned down; had children, as perhaps you have, but the cold blast came over them, and they died. And was it not the kindness of God, that saved to you what you have? May he not then claim as much of your wealth as he pleases?

But I am not through the argument. God has never *alienated* his rights. He has suffered Satan to be styled the god of this world, the prince of the power of the air; but *he* owns nothing. The territories that he promised the Lord Jesus, if he would fall down and worship him, were not a foot of them his. And though men are permitted to hold under God certain rights, and which they sometimes term unalienable, still God has never renounced his right to dispose at pleasure of all that we term ours, and he never will. In a moment, if he pleases, day or night, he puts us out of our possessions, and the places that knew us, know us no more, forever.

Hence, we can serve God only with what is his already; what he has never alienated. "Of thine own, we give thee." Now, that which God has put into our hands, and the right to which he has never relinquished, we may not, without the charge of fraud, appropriate otherwise than as he shall command us.

But I have not done. God has often *asserted* his claim to what we term ours. Once he claimed the whole world, and by a sudden and fearful dispensation, displaced every tenant that had ever occupied its soil. And none will say that God went without his own dominions, to lay a world waste that was the property of *another*.

When he burned the cities of the plain, he only asserted, though loudly and fearfully, his rights; and pressed home to the bosom and the conscience, of foe and friend, his claim to be served and honoured, in every valley that he had made fertile, and by every people whom his kindness had made prosperous.

In the ruin of all the ancient monarchies, God is seen in the attitude of asserting his claim to the kingdoms of men, as sections of his own empire, to which he will send other rulers, and other subjects, whenever he shall please. The desolating pestilences, by which he has dispeopled towns and cities, and the thousand nameless sweeps of death, written in our gloomy history, had all their commissions from heaven, to take back the life, and health, and comforts he had loaned to men. There was one kingdom we read of, whose whole population went 70 years into bondage; because their land had not been allowed to keep its Sabbaths, and they had not paid their tithes, and emancipated their servants, at the appointed Jubilee.

The storms that have wrecked our merchandize, and the fires that have devoured our cities, and all the misnamed casualties, that have ruined our fortunes, have been so many claims put in by the rightful owner of all things; to what we had appropriated too exclusively to our use. And the occurrences of every day are of the same character.

I know this is not the world of retribution, and that "no man knoweth either good or evil, by any thing that is done under the sun;" but let us not deny that God is 'known by the judgment that he executeth.' Will he not by repeated demands, keep men in mind that they cultivate his territory, and feed on his bounty, and are happy under his auspices? In thus asserting his claim to be served with the talents that he loans, he shows that one unchangeable law of his kingdom is, that he never alienates what was once his own.

I shall not offend the good man when I claim that this has been a *disastrous* because a *disobedient* world. Perhaps the aggregate of property, lost by the various calamities that God has sent upon this world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wise and happy. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We read again. "There is that withholdeth more than is meet, but it tendeth to poverty."

It is impossible to say how much more prosperous the world might have been, if men had expended their wealth as God would have them: how much more frequently the showers had fallen, or more genial our sun, or more gentle our breezes or mild our winters, or fertile our soil, or healthful our population, if we had been a better people, and had served the Lord with our substance. His promise must have failed, or he would have "filled our barns with plenty," and caused our "presses to burst out with new wine."

As the churches shall wake to their duty, and give the world the gospel, I hope, and if infidelity scoffs, still I will hope, that much of the curse will be removed from this ill-fated world, and God kindly 'stay his rough wind, in the day of the east wind.' How many of its plagues will be cured, its wars prevented, its heaths made fertile, and its earthquakes stilled; and what the amount of blessings bestowed upon this world, when it shall become more loyal and more benevolent, none but God can know. I cannot believe, that when we shall do as he bids us, he will so often rebuke us. When we cease to waste his goods, he will allow us to continue longer in the stewardship; when we shall be faithful in the few things, he will make us rulers over many things.

If you will now consider me as having established the divine claim to you, and all that you have, I will proceed to offer the second argument, which is, that Christians who have the means, should contribute to disseminate the Gospel, *because they are heirs of God, and joint heirs with Jesus Christ.* They belong to that kingdom which the Gospel was intended to establish. This fact is quite enough to give the cause I plead a strong hold upon every pious heart. Ye disciples of the Lord Jesus, read once more the charter of your hopes; and while it warms your heart, tell me if you have done half your duty. "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Then it seems God and his people have but one interest. Hence, when he commands them to spread his Gospel, he but bids themselves buy blessings, bids them foster their own interest, and make their own kingdom happy. The Christian has by his own act identified his whole interest with that of the church of our Lord Jesus Christ. If God is honoured, he is happy; and God is honoured in the salvation of sinners, and in the joy of his people. Hence, God can command his people to do nothing but that which will bless themselves.

Now, when did you know of a king's son, who would not joyfully expend his father's treasures, to enlarge, and strengthen, and beautify the kingdom to which he was heir? He thus polishes his own crown, and blesses his own future reign. What believer has not the same interest that God has, in lengthening the cords and strengthening the stakes of Zion? He is one of the little flock, to whom it is his Father's good pleasure to give the kingdom. He is to be a king and a priest to God and the Lamb forever, and has he still an interest distinct from his heavenly Father? If not, he will hold all he has at the control of God. He will need only to know his duty, and will perform it most cheerfully.

The third reason why Christians who have the means, should contribute to disseminate the Gospel, is, that *they are merciful, as their Father in heaven is merciful.* Over that mass of misery which the apostacy has produced their pious hearts have long bled in sympathy. And their charity is not of that kind that it can content itself with saying, "Be ye warmed, and be ye filled." They have read, and have strongly felt, that cutting interrogation of the Apostle, "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And there is no man so needy as he who has not the bread of life. The *good man* would render all men happy. His charity is warm, like that which beat in the heart of the Son of God; and to do his duty is his meat and his drink. This makes him like his Master; and to this he aspires. He cannot hope to rejoice eternally in the achievements of redemption, unless, moved by the same pity for the miserable that *he* felt, he is prepared to come up promptly, and offer the Saviour any service he requires.

I appeal then, ye disciples of Jesus Christ, to the kindness of your heart, when I ask you to contribute of your wealth to render the world happy. Would you not cure some of the plagues that sin has generated, and that have so long preyed upon the blessedness of man? Would you not quench the funeral pile, and save the young and beautiful, but infatuated widow, that she may nurse her imploring infant, and live to rear it up to life! Would you not free one half of the human family, the female sex, from that servitude to which paganism has subjected them! Would you not snatch ten thousand infants from the altars of devils, where they now lie, bound and weeping, waiting till you speak a word of mercy for them! Would you not teach the vast herd of idolaters, that there is a kinder, and more merciful God, than those they worship? Would you not break in upon the delusions of the false prophet, and tell his misguided followers, that you have read of a holier heaven than they hope for? Would you not file off the chains, that have been fastened, so many centuries, upon poor afflicted Africa? Would you not stay the progress of war, and save the thousands that are marching, warm and weary, toward the field of death? Oh, would you not, were it possible, bring back this base world to its home and its Maker? Have you then a purse into which God may not thrust his hand, and take thence what he has there deposited, with a view to make this wretched world happy?

Bear with me, ye followers of the Lamb, a little longer, and I will say, that you have *covenanted to be workers together with God*, in achieving the purposes of redemption, and must now employ your energies, to widen the boundaries of his holy empire, or forfeit your promise. It was in you a voluntary compact; and you pledged in that hour, your prayers, your influence, your farm, your merchandize, your purse, your children, and all that you have. And heaven has recorded that vow, to be brought up against you if it be violated, in the day of retribution. It was wholly at your option, whether you would enter that sweeping covenant, whether you would swear; but you have entered, you have sworn, and

cannot go back. You then relinquished forever your personal rights, and have had ever since, but a community of interest with God and his people. Now, God is employed in doing good, and his people too, if they are like him. How then will it correspond with your oath, to stand aloof from the calls of the church? and disregard the command of God? and let the waste places lie desolate? and let the heathen die in their pollution? and let the captives perish in their chains? and let almost the whole of that territory, purchased with the blood of the Lord Jesus Christ, lie under the usurped dominion of the prince of hell? and let a whole condemned world go on to the judgment, with all this blood upon it unsanctified? Oh, how will your broken vows rise and haunt you in that day when the wealth you have saved, shall be weighed in the balance with the souls it might have been the instrument of redeeming.

I offer you one reason more. You have been sanctified, as you hope, through the truth; and hence have *some experience of the value* of that Gospel, which we urge you to promulgate. Once you were ignorant of God, and were unhappy. You were in somewhat the same forlorn condition with those whose cause I plead; you had forsaken God, the fountain of living water, and had hewn out to yourselves broken cisterns, that could hold no water. And you remember that dark period. Your mind travelled from object to object, through all the round of created good, and in search of blessedness, found no end, in wandering mazes lost.

And there is a world of intelligent, immortal beings, seen panting and weary in the same fruitless chase. It was the blessed Gospel that arrested you, & saved you. Your heedless steps it guided; your dark mind it enlightened; your erring conscience it rectified; your insensibility it aroused; your hard heart it softened; your selfishness it expanded; your pride it humbled; your wayward course it changed; your covenant with death, and your agreement with hell, it disannulled. And here you stand, redeemed, regenerated; your whole character changed, and your final destiny altered, through the influence of the blessed Gospel. The curse is removed, you are a child of God, and an heir of glory, and shall one day see the king in his beauty: *and the Gospel has done it!* It has given you peace of conscience, joy in the Holy Ghost, a firm hope of Heaven, and the soul-reviving assurance, that all things shall work together for your good, till you rise to be where Christ is, behold his beauty, and rejoice in his love for ever.

Now the question is, whether you will contribute of your wealth, to save those who are perishing, as you so lately were? I now plead with you by all that religion has been worth to you, by all the joys it has brought you, by all the woes it has cured, by all the hopes it has raised, and by all the transformation it has wrought in your character and your condition. For what price would you return into the darkened, and dreary, and hopeless condition in which the Gospel found you? For what would you barter away all the delightful prospects that open before you? and calculate on no more precious sacramental seasons? no more communion of saints? no more delightful hours in your closet? nor Pisgah views of the fields of promise? nor fellowship with the Father, and with his Son Jesus Christ? At no price would you part with these? Then know how great are the blessings which you have it in your power to confer on those who are perishing for lack of vision.

Do you say, they can purchase the privileges of the Gospel, as you have? No, they will not. They know not their value; and will die in their sins, ere they will give a shilling for the light of the Gospel. Not the whole of India, if it would save them all from hell, would be willing to support a single missionary.

Will God send them the Gospel by miracle? No, he once did thus send it to the lost, blessed be his name! but he now commands us to send it to those who are perishing for lack of vision. We know our duty, and God will require it of us. Can we meet the heathen in the judgment, if we have done nothing to promote their salvation?

I will plead no longer; but let me tell you in parting, that when you see the world on fire, your wealth all melting down, and those who have perished through your neglect, calling upon the "rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," and shall know that you might have been instrumental in saving them, there will be strong sensations. If you are saved yourself, and you cannot be if you remain indifferent to the salvation of others, you will wish a place to weep over your past neglects, before you begin your everlasting song, and if lost yourself, then indeed there will be weeping, and wailing, and gnashing of teeth for ever!

THE CONTRAST.

In the year 1272, the pay of a labouring man in England, was three half pence per day. At that time the price of a Bible, with a commentary fairly written, was 30 pounds. The precious volume, which may now be obtained by many labourers for one day's pay, would then have cost them more than *thirteen* years labour to procure.—This striking contrast cannot be contemplated without gratitude. *Ch. Mirror.*

There are no snares so dangerous as those that are laid for us under the name of good offices. The Greeks said, that flatterers never lift a man up, but as the Eagle does the Tortoise, to get something by his fall.

Religious Intelligence.

SANDWICH ISLANDS.

The following extract of a letter from Mr. Stewart of Lahaina, to the Corresponding Secretary of the A. B. C. F. M., is dated several months earlier than the intelligence which was communicated last week: but it will still be found new. The letter appears at full length in the Missionary Herald, for February.

A Company of Praying People.

"At 4 o'clock this afternoon, we met the *people*, or 'praying company,' consisting of twelve men and lads, and one female. We have never yet, among the heathen, had so interesting a season. We felt that it was a new day with us, and the beginning of a happy era in our congregation. After a hymn and prayer, we stated the object of the meeting; that it was to learn who prayed to Jehovah, and loved Jesus Christ, the only true God, that we might pray together, and pray for them who were led captive by Satan at his will. Mr. Richards, then asked the oldest man present, apparently about 30 years of age: 'When did you first hear the word of God?' Answer. 'At the time Mr. Ellis first preached to us.' 'What did you think of it?' Ans. 'I had no thought about it.'—'When you first had thoughts on it, what were they?' Ans. 'They were evil. I did not like the law of God, for my heart was set on every wicked thing. I loved every sin, and was wicked in all my ways.' 'When did you begin to think more favourably of the true religion?' Ans. 'When I came to live at Lahaina, after the king sailed for England.' He then stated, that it was by coming to the chapel, that he began to love the word of God; that now his love for it was very great; and that he hated all his former ways, and loved every thing that was good; adding, 'Great is my compassion for the dark hearts that have been kindling fire to their old gods, and strong is my prayer that God will forgive their sin, and send them his Holy Spirit.' In his whole statement there was a simplicity of language and manner, and an artlessness and sincerity, that evidently affected the hearts of all present. Our christian sensibility was deeply touched. His countenance and gestures spoke even more for him than his words, and we could but entertain very favourable hopes of his case. The meeting was closed by a prayer and doxology. We called on Puaaiti to address the throne of grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told he was no *stranger there*. His bending posture, his clasped hands, his elevated, but sightless countenance, the peculiar emphasis with which he uttered the exclamation, "O Jehovah!" his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us. His was a prayer not to be forgotten; it touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious spirit. One such hour, one such testimony to the efficacy of the truth, to open the eyes of the blind, to turn from darkness unto light, and from the power of Satan to God, repays us ten-fold for all our sacrifices, and makes us more than willing renewedly to endure the toil, the privation, the care, the hundred known and unknown trials that sap the spirits and the constitution of a missionary in a pagan land. At such times as this, could the continents and the oceans, that separate us from the sight of the people of God, be thrown into the back ground for a moment, leaving these actors, and these scenes to speak for themselves, they would feel more than compensated for all their liberality, and all their exertions to have the everlasting Gospel preached to the heathen; and, giving thanks to God, would rejoice in renewed efforts to evangelize the world."

Public Fast proclaimed by Kaahumanu.

"A proclamation of the fast and its design, was fully made last night throughout the district, and the strictest orders given against eating, cooking, fishing, bathing, playing in the surf, drinking rum, singing, dancing, and every thing, except prayer, and the exercises of the Gospel. Externally it has been a sacred day. The most uninterrupted stillness has every where reigned. Not an individual of any age has been seen in the ponds, or in the surf; not a canoe on the ocean, not a labourer in the field. From day-break till sunset, the stillness of the grave has rested on Lahaina, while the smoke of a single fire has not been seen to rise from the most remote, retired situation. At 9 o'clock, we met the chiefs in a grove of kou trees, where we used to hold worship before the chapel was built, and with them an audience of nearly, if not quite, 1,000 people. Mr. Bingham (who was with us at the time,) preached an appropriate sermon. We did intend holding the afternoon service at the same place, on account of the multitude assembled, but a shower of rain made it inconvenient, and the second sermon was preached to a full congregation in the chapel. Towards dark, a herald went through the settlement, giving permission to the people to kindle fires, and partake of refreshments. This is the first public fast, according to the word of God, and the usage of Christians, observed by the natives of these islands; and is the more worthy of remark from the fact, that the first suggestion of the propriety of a thing of the kind, was from the chiefs to the missionaries, and not from the missionaries to the chiefs."

Feelings of Kaahumanu.

"At the weekly lecture, yesterday afternoon, she appeared deeply interested, and wept during my sermon, from the text, 'Thy word is a lamp unto my feet, and a light to my path.'—She still seemed to be in the same softened state of feeling, and in her countenance, manners, dress and whole deportment, appeared more like a Christian, than we had before seen her. Almost immediately after our first salutation, she requested to have worship by a hymn and prayer; after which she called forward three young men belonging to her private school, informed us she had appointed them teachers for the people on the windward side of Maui, and desired that they might be supplied with books sufficient for large schools. She then addressed herself to the head-men of that district who were present, commanding them to have good school-houses erected immediately, and to order all the people, in her name, to attend to the *palapala*, and the *pule*. She then commended us, with Popohee, and Taua, the Tahitian chief, to the protection and care of the governess of Lahaina, who was also of the company, charging her to supply our wants.

"She finally turned to us and said:—'Great is our affection for you. Whatever we have is yours. Want for nothing that we have. If you are hungry, ask the governess, and she will send you food. Want for nothing—for great is our affection for you.'"

EXTRACT OF A LETTER FROM MRS. BINGHAM.

Oahu, June 12, 1825.

This day our dear little Evarts, aged one year and four months, has been laid in his lowly bed, by the grave of that lovely flower, little Parsons, with him to slumber till Christ shall come. Methinks I see your tears mingling with mine, having, in remembrance such bitterness of grief; but precious are the consolations too, in which I trust we mutually share. Let these call forth our praise, and silence every murmuring sigh.

Evening. My full heart leads me to take my pen again before I seek sleep. But to my dear brother and sister, I need not describe the tender sorrows of our minds;—I need not tell them that as the shades of evening draw on, loneliness is in our dwelling and in our hearts. Full well do we know "God does not afflict willingly nor grieve the children of men."

Blessed be his holy name; O, it is a bitter chastisement, but how much less than our sins deserve. There is a "needs be" that we are thus in heaviness, and let me meekly, humbly pay obedience to his will, and with my inmost spirit, say, "the Lord is righteous still."

August 30th. When the above date was made, there was no conveyance for letters expected soon: I laid the sheet aside, intending to finish it as opportunity offered. I am permitted to make a new date, with the prospect of forwarding the letter immediately, but it is under circumstances of much bodily weakness, and with my hand literally trembling on my paper. But, my dear friends, it is under circumstances of much comfort too; I am surrounded with kind friends, have medicine, cordials and food that I need; and feel that God, whom I so feebly serve, does not leave my soul comfortless. Have hopes too, of recovery—find my strength gradually returning. It is now six weeks since I have been feeble, and about five that I have been quite laid by, under the doctor's care; a broken constitution was at first, much feared, but hope faintly smiles again while we would leave it all in better hands than ours. Those that love me, seem more concerned for me than I can for myself, and it is in deference to their judgment and feelings, that I have not a longer letter penned for you by this ship, which lies in sight of our door, and in a few hours spreads her sails for America. Ten days ago, the Equator sailed, when I scratched something in the shape of a letter for dear —— but hardly escaped grieving them. I have suffered much at seasons by weakness and distress since, but have every reason to hope I am better than then. I move slowly round the house now, and yesterday rode out without any bed in the wagon. This morning I felt less of an uncomfortable state than for a long time.

The sails of the ship are spreading, but I hope my dear husband, who wants to write you so much, may nevertheless have time to say a word. His hands are already full, but when a ship is on the eve of departure, you cannot tell how his pen runs.

Under the latest date, Mr. Bingham writes, that the prospects of the mission are encouraging. Two had joined the church and ten stand propounded for admission, of whom *nine* are chiefs.—*Conn. Obs.*

SOUTH AMERICA.

MR. BRIGHAM'S JOURNEY FROM BUENOS AYRES TO MENDOZA AND CHILI.

Mr. Brigham describes several of his fellow-travellers, the first of which is an ecclesiastic of the company.

Having learned that I bore some clerical character, he once in our journey inquired very particularly respecting it, and wished to know if I was a Lutheran, or Calvinist, or Baptist, or Quaker. I told him that I was neither, strictly, but a Presbyterian! and explained to him something of the nature of that system. Seeing that I manifested some little reserve, he said, that I need not be afraid of communicating what I pleased to him, that he was not like some of his brethren, but had got his eyes open by reading "*el Siglo de Rason, escrito por su paisano, Tomas Paine,*" "the Age of Reason, written by your countryman, Thomas Paine." He evidently said this thinking to please me, ignorantly supposing, as many here do that Protestantism and Infidelity are much the same thing. He thus leaked out what I feared were his real sentiments, and which I have reason to believe are secretly cherished by many of the fashionable clergy, who have dabbled a little in French literature. I was more confirmed in the belief that such were his sentiments, when I saw him, every night in the journey, gambling with some of the company, and when I heard him use expressions, which, translated into English, would be gross profaneness.

[The next extract relates to a soldier; and its interest is very much heightened, if we suppose the man to represent a numerous class in Southern America:]

A fifth companion was a Peruvian colonel, who had been eleven years in the Patriot army. He is a man of very considerable intelligence; and gave me much information respecting Peru. I was, in all respects, pleased with him, except that he was, as he honestly confessed, a skeptic in religion. I conversed with him much on this subject, telling him that I thought his doubts were produced from his not having seen Christianity exhibited in its plain, simple form. He said, that, as he had seen it, his credulity and his feelings were shocked, and added, that he wished for an opportunity of reading the Scriptures for himself. I then gave him a copy of the New Testament in Spanish, for which he seemed truly grateful. I afterwards answered many of his inquiries respecting it, and also respecting the nature and mode of worship in North America. I find that there are very many in this country, whose religious views are similar to his. They do not seem to be attended, however, with bitterness, but with a disposition to treat religion with respect, leaving me to hope, that, if they could see Christianity exhibited in its simple purity, and its professors living agreeably to its rules, they would become speculative believers at least.

[Our third and last extract, of this character, concerns a young Friar of Peru, who had been a chaplain in the Patriot army. Mr. B. represents him as quite poor, and as having the power of appearing extremely meek. Commiserating his poverty, he presented him with an article of dress.]

I learned, however, soon after, that, with all his apparent meekness, he was in reality a coarse, vile, licentious wretch; that, on the very night before I gave him the garment, he was gambling till after midnight with some gauchos, and lost his clothes, bed, sheets, and money, and that, on that very morning, he had been fighting with our marine officer, and had his last coat torn from his back. These facts were first revealed while we were all at dinner, and I could not but reprove him sharply to his face, saying that it was by such ungodly ministers Christianity was disgraced, and immorality and skepticism occasioned. Several of the company observed that it was a serious fact, and that the country abounded with those of the same character.—*Miss. Herald.*

Education of Baptists in S. Carolina.—By a law passed at the last session of the Legislature of S. Carolina, the State Convention of the Baptist denomination of South Carolina, are declared a body corporate, with the right to hold property not exceeding in value two hundred thousand dollars. The objects and purposes of "The State Convention of the Baptist Denomination in South Carolina, are declared to be, to erect and establish an Academical and Theological Seminary for the education of of youth generally, and of indigent pious young men particularly, who may be designed for the gospel ministry.

STATE OF RELIGION IN NEW-ORLEANS.

By a letter recently received from a friend in N. Orleans, we learn that the spiritual condition of that city is more deplorable than ever. "The institutions of religion are neglected, and the Sabbath converted into a day of merriment and dissipation. The state of the Presbyterian Society is truly disheartening—congregation very small, and growing less—no harmony—no communion seasons. It is expected that the Legislature will discontinue the College, in which event, Rev. T. C. will be left upon his own resources, and those of his few remaining adherents, whose number is diminishing. I do still hope, however, that God has us in merciful remembrance, and that a day of gracious visitation is not far off, dark and sickening as are present appearances. We solicit an interest in the prayers of the friends of the Redeemer at the North, for such an event." [*N. Y. paper.*

PINANG.—The London Missionary Society has lost, during the past year, one of the two missionaries stationed on this island, by the death of the Rev. John Ince, which took place on the 24th of April. He died of a consumption.

DR. BEECHER.—The Hanover Church, Boston, have invited the Rev. Lyman Beecher, D. D. of Litchfield, Conn. to become their pastor; and the question has been referred to the Consociation of Ministers to which he belongs.

The treasurer of the American Bible Society, acknowledges the receipt of 1,392 dollars 26 cents, during the month of Jan. There have been issued from the depository, in the same time, 1,451 Bibles and 1,932 Testaments; value $1,952 25.

The receipts into the treasury of the American Board, from Dec. 21st to Jan. 20th, inclusive, amounted to $5,328; besides $45 for permanent fund for Corresponding Secretary; and $37 45 for Mission College in Ceylon.

The receipts into the Treasury of the American Tract Society, from Nov. 20, 1825, to Jan. 19, 1826, amounted to $1971 31.

The whole number of Tracts presented for the premium lately gained by the Rev. D. A. Clark, of Amherst, was 46.

REVIVALS.

Our readers will be gratified to learn, that a revival has commenced in Rev. Mr. Cushman's congregation in the village of Manlius, Onondaga co. This is one of the places we alluded to a short time since, when we mentioned that favorable indications existed in several towns throughout this portion of country. The work at Manlius has but lately commenced; and for a time its influences, we believe, were quite limited. We however learn from a private letter, that the work increases, and that 23 were admitted into the church, two or three Sabbaths since.

The revival at Elizabethtown, N. J. we learn from a friend, still continues. It is supposed that not far from two hundred persons, embracing those of all ages, and of every class of society, are anxiously inquiring the way, while a considerable number are rejoicing in the hope of salvation. The work, which commenced at a small settlement in the extreme border of the society, has been gradually extending, until the great body of the congregation has become awakened and interested in it.—*N. Y. Chron.*

By a letter received from Belfast, Me. we learn that a revival of religion has commenced in that place. We can give no particulars.—*Bruns. Her.*

We are informed, says the Mariners' Magazine, that among the seamen employed in the cod fishery, a most happy change has been effected within a few years. The proportion of praying souls among them, it is said, is equal to that among the same number of farmers in any favored section of Connecticut.

REVIVALS IN VIRGINIA.

A correspondent in Union, Monroe co. Virginia, says, that 23 have been added to the churches within his limits, since June last. An interesting revival is now advancing in Bluestone church, Giles county.—Twenty-four have been baptized. A new church was constituted in September last, in Salem, Botetourt county, and has received considerable additions. He adds, that he has recently assisted in ordaining two Baptist brethren to the Gospel ministry—Mr. James Michael, and Mr. James Leftwith.—*Col. Star.*

Extract of a letter from Rev. Levi Chamberlain to the Corresponding Secretary.

Dimensions of the Great Crater at Kirauea.

Though it is at an unseasonable hour, I cannot avoid stating, for your information, particularly if the Journal of the Tour is not yet published, that Mr. Goodrich and myself visited the volcano again, and, with a line, measured the upper edge of the crater, and found it to be seven miles and a half in circumference. We then descended and measured one side of the ledge, and satisfied ourselves, that, at the depth of 500 or 600 feet, the circumference is at least five miles and a half. We did not get the exact depth of it, but judge it no less than one thousand feet. We had good opportunities for forming a judgment. It is a fearful place.

WESTERN RECORDER.

UTICA, TUESDAY, FEB. 28, 1826.

We finish our Review of Mr. Lansing's Sermons to-day, with the hope that they will be extensively circulated and read.

The Prize Tract which is found in the preceding columns, forms rather a long article for a newspaper; but there is a great deal of good sense in it.

Correction.—Mr. Stow, the Editor of the Columbian Star, says we were mistaken in supposing him to have been the Editor of the Latter Day Luminary; and adds, that we should do him a special favour by mentioning that he was neither the Editor nor publisher of that work. We have not *seen* the work, alluded to, and do not now recollect how we came by our impressions respecting it.

The late Mr. Crane.—"It is due to the memory of Mr. Crane," says the Editor of the Missionary Herald, "that his character and labours should be more fully exhibited to the public, than we have the means of doing; and we shall be pleased to receive a concise and authentic memoir of him, from some one intimately acquainted with his life." This is a good suggestion. From all we know of the character of Mr. C. we have been induced to feel dissatisfied with the limited representations that have hitherto been given respecting him. There are we believe, those, who could do justice to his memory, and may we not hope that they will have so much regard for that cause which was dear to him, as to break silence on the subject?

Suppression of Intemperance.—The subject of the suppression of intemperance is occupying a considerable share of attention at the present time; and if indeed, this vice is to be placed at the head of the whole catalogue, and to be considered as in some respects the propagator of all the rest—it is high time that measures were taken for its suppression. Prize essays have been written on the subject; sermons have been preached; and newspaper essays disseminated. The benefits of entire abstinence have been set forth, and the dangers of the slightest habitual indulgence has been insisted on. Associations have been formed which have given rise to various prudential measures. The Massachusetts Society, for the suppression of Intemperance, are now about issuing a weekly paper for this object, to be entitled, "The Philanthropist;" and among the doings of such associations, those of the Denmark Temperate Society, whose Report is found in the following columns, are not unworthy of special notice. There is something in the spirit manifested by this society, which must commend itself to the feelings of every good citizen and philanthropist. For our own part, we can place little dependence on any thing which comes through the press respecting this subject, any farther than it can serve to stimulate to action. The D. T. Society have the right of the case. Those efforts which are to become immediately operative, must all be of a practical nature. Let us *begin* with *example*. Make this as general as possible; and then there will be some ground to hope from entreaty, expostulation, and enforcement of laws.

Sandwich Islands.—It appears from the extracts of letters which we publish to-day, that at the latest dates *ten* stood propounded for admission into the church at Oahu, nine of whom were chiefs. What cheering proof is this, that providence continues to smile on that mission! Lahaina, too, appears to have shared largely in spiritual mercies.

It appears by a letter from Mrs. Bingham, communicated for the Connecticut Observer, that she has buried a second son, one year and four months of age; and that she herself, is in a low and critical state of health. She has friends in this section of the country, as well as in Connecticut, who will sympathize with her in her afflictions and wait with anxiety to hear of her restoration to health. She is a woman who possesses rare mental endowments: and is eminently calculated for the place she occupies. Still providence, who can work by few as well as by many, may perhaps see fit to remove her; let his will be done.

Cherokees.—The last Missionary Herald, contains an article, chiefly editorial, the object of which is, to guard the community against some of the inferences that might naturally be drawn from the letters of David Brown, which appeared a while ago in the columns of the Family Visitor. Not the slightest shadow of suspicion is cast on the intentions of Mr. Brown; but some of his expressions respecting the "*flourishing villages*" of the Cherokees, the "*elevation* of the female character," and the *nationality* of the Christian religion, among his people, are to be received with a kind of limitation, which corresponds with the peculiar feelings of the narrator, who is himself a Cherokee, in the midst of the little world of natives that surround him. This suggestion it seems originated with one of the missionaries, who, nevertheless speaks encouragingly of the improvements that have been made; and of those which are still in contemplation.

Religion in South America.—A sad picture of the state of religion in South America, is given in Mr. Brigham's journal, some extracts from which are found in our columns to-day. When ministers become unprincipled and corrupt, it is not to be wondered at, that the people at large, should become skeptical. South America, now taking rank as a sister republic, has peculiar claims on us as a people whose example she is beginning to follow. Why should not a greater portion of our Christian enterprise

be directed in that quarter? Would not our example and influence in matters of religion be likely to lead to salutary results. At a moment when our civil institutions are looked upon with so much admiration; and our views of religious toleration are beginning to be extensively adopted, even by those who have lately been subject to the shackles of bigotry, how evident is it, that Christian Missionaries sent out from this country, would now visit that region with great promise of success, and with peculiar prospects of usefulness.

Russia.—By a misprint, last week, we were made to speak rather confidently as to the abdication of Constantine in favour of his brother Nicholas. We should have mentioned this as a mere rumour. "*It is generally understood,*" we believe, that Constantine will be crowned as the successor of Alexander; and that preparations are already making for this purpose. Little is yet said as to the real character of Constantine. He is however, represented as being a passionate man—an advocate of war; and a Galleo in matters of religion: and, since it is added that his people are beginning to entertain strong feelings of sympathy for the Greeks who embrace the same religion with themselves, and are even viewing some providential visitations, as judgments sent upon them for not espousing the cause of the Greeks; it seems more than probable that Europe will soon become involved in another war. Russia has probably at this moment, not less than 1,000,000 fighting men at her command. The Austrian army, is stated at less than 300,000; and the Prusian at less than 200,000. France is in debt, and more than a thousand miles distant from the seat of the Russian Empire; and England has at present nothing to fear from the power of Russia; and nothing to tempt her to join in a continental war. It seems probable, therefore that the Rusians will commence their first attack upon the Turks, who, in their present reduced and distracted state, can offer little resistance; and if she does so, she will probably meet with no interference from any of the European powers—at least, till Turkey shall be subdued; and the Greeks liberated from her yoke. What will be the next step, it is impossible to say; and perhaps we have already adventured too far into the field of conjecture.—Politicians, however, are looking with intense interest at the future; and are generally calculating on some important change in the Rusian policy.

COMMON SCHOOL EXAMINATION.

On Saturday last, a Public Examination was given at the Brick Meeting House, in the village of Vernon, of the scholars in Mr. Barber's school, near the glass works, in the presence of the Commissioners and Trustees, and a respectable number of spectators. The examination was perfectly satisfactory, and did great honour to the teacher and scholars. Their progress in Reading, Writing, Arithmetic, English Grammar, and Geography, was very pleasing, satisfactory, and respectable, and evinced the importance of procuring instructors who possess the requisite qualifications for conducting such institutions.

Vernon, February 27, 1826.

State Legislature.

PETITIONS—Of Greenville academy, and Newburgh academy, for pecuniary aid; of a number of Stockbridge Indians, against granting certain land to John W. Newcomb; of 10 chiefs and 38 warriors of the 2d christian party of Oneida Indians, complaining that a late treaty made by some of their chiefs with this state, was effected by fraud, and without the authority of the nation; from the city of New York, for a canal from the Erie canal to the St. Lawrence by the way of Black river; from Herkimer county for a road from Salisbury via Little Falls through Manheim.

SENATE.

Saturday, Feb. 18th.—The bill giving relief to settlers on the Stockbridge lands passed after a third reading.

The senate then took up the report of the committee of the whole on the bill for the relief of the Geneva College, which was so amended as to grant $30,000 instead of $50,000, and then agreed to, when the bill was ordered to be engrossed for a third reading.—[See proceedings of Friday.]

Monday, 20th.—Mr. Spencer, from the literary Committee reported against the petitions of the Directors of the New-York Institution for the Instruction of the Deaf and Dumb. The system h stated is yet in a course of experiment; and more ought not to be laid out for buildings till it shall have farther advanced, which it can do, without special aid at this time

Tuesday, 21st. Business to day was chiefly unimportant.

On motion of Mr. Viele,

Resolved, That in respect for the memory of the Father of his country, the Senate, when it adjourns, will adjourn until Thursday morning. The Senate went into executive business, and adjourned accordingly.

Thursday, Feb. 23d. The bill relative to lands conveyed to the state for the benefit of the canal fund, was read a third time and passed. [It directs agents to be appointed to prevent trespasses on the land, and to prosecute for the same.]

Mr. Jordan, pursuant to notice, brought in a bill to provide for proving deeds in certain cases.

Mr. Viele, on notice, brought in a bill to compel the attendance of witnesses before ecclesiastical judicatories, in certain cases.

Friday, Feb. 24th. The bill granting to Geneva College the sum of $30,000, was lost, only 20 voting in the affirmative, it requiring 22 to pass the bill. There were eight in the negative.

The committee of the whole, Mr. M'Call in the chair, spent some time on the bill introduced by Mr. Spencer, to increase the common school fund, the literature fund, and to promote the education of teachers, and provide for their appointment, rose and reported, and had leave to sit again; and the bill, on motion of Mr. Viele, was made the special order of the day for Tuesday next.

ASSEMBLY.

Saturday, Feb. 18th. The bill to amend the act giving relief to absconding debtors, was read a third time and passed; also the act to abolish imprisonment for debt, and the act giving relief in cases of insolvency.

The committee then took up the bill from the Senate for the relief of the Baptist Missionary Society. The bill directs the relinquishment of a debt of $300, due by said society, to the state for land; in consideration of its being employed in support of a school which has been for some time established, for educating Indian children, at Oneida Castle. It also grants 100 acres of land to be used for instructing Indian children in agriculture. This bill of course met with opposition by Messrs. Root & Co., but it was finally agreed to.

Monday, Feb. 20th. A report was introduced for the purpose of repealing the second section of an "act concerning mortgages," which gives certain privileges of the citizens of this state, to persons who are "25 years and upwards" of age, and withholds them from those who are 21 and upwards.

Tuesday, Feb. 21. The House after some desultory debate, passed the following resolution:

Resolved, That the select committee to whom was referred the resolutions from the Senate, proposing amendments to the constitution, be discharged from the further consideration thereof, and that they be committed to a committee of the whole.

On motion of Mr. Huntington, the House adjourned until Thursday.

Thursday, Feb. 23. The House concurred in the amendment of the Senate to the bill to revive the act incorporating the Oneida Manufacturing Company, 96 to 1; and also their amendments to the bill directing the sale of unappropriated lands in Essex co.

A resolution was passed, calling on the Attorney General for information, as to any right the Utica Insurance Company may have to issue written or engraved checks, &c.

Friday, Feb. 24. Among the bills passed to day, was one relative to the State Prison now building at Westchester. It authorises the commissioners to send sick convicts labouring thereon, to the New York prison. Also authorises them to pay a discharged convict any sum not exceeding $3. And exempts the guard, &c. from jury and militia duty.

CONGRESS.

SENATE.

Feb. 10–16. On Friday 10th, several bills of a local nature came under consideration, three of which related to the District of Columbia.

On Monday 13th, the bill making appropriation of $15,000 for the repair of the road, through the Indian country, between Jackson and Columbus, in the state of Mississippi, was the subject of considerable discussion.

On Tuesday, the bill for the survey of a route for a canal across the peninsula of Florida was the subject of discussion the whole day, and was ordered to be engrossed for its third reading. During the discussion, Mr. Johnston, of Louisiana, stated that 150,000 tons of shipping were employed in the commerce of the Mississippi; that 732 vessels entered the port of New Orleans during the year 1825; and that he had received from a gentleman in Boston, well informed on the subject, a schedule of all the vessels lost on the Bahama banks and the straits of Florida, last year; that they amounted to 64 vessels; that the first five amounted to $478,000, and the whole loss of the balance would exceed $700,000.

On Wednesday 15th, the Senate was engaged the greater part of the time in the consideration of the executive business. The bill for the survey of a route for a canal between the Atlantic and the Gulf of Mexico was passed, and sent to the House of Representatives.

On Thursday 16th, considerable business of a local nature came before the Senate; after which they proceeded with executive business.

HOUSE OF REPRESENTATIVES.

Feb. 10..16. On Friday 10th, the House passed the bill making appropriation for the military service of the United States, for the year 1826; and several private bills.

On Monday 13th, the subject of the revenues came up; also that of appropriations for the Navy, and that of placing disabled and wounded on the list of military pensioners.

On Tuesday 14th, Mr. Forsyth introduced resolutions on the subject of repealing and modifying parts of the act of March, 1819, in relation to the slave trade. Mr. Storrs, of New York, introduced a resolution relative to an amendment of the constitution, as to the appointment of the United States' Senators, which his resolution proposes to be made by electors in each state. On motion of Mr. Thompson, of Pennsylvania, the Committee on Military affairs was instructed to inquire into the expediency of erecting a chapel at West Point.

On Wednesday 15th, the bills making appropriations for the Navy and the Library were passed. The House then resolved itself into committee, on Mr. M'Duffee's resolutions to amend the constitution, in relation to the election of President and Vice President. Mr. M'Duffee made an able speech of about two hours in length, when he gave way to a motion for adjournment

On Thursday 10th, the resolution offered by Mr Minor, of Pennsylvania, in relation to the break water in the Delaware bay, which has occupied the House for some days, was finally adopted. Mr. Cocke, of Tennessee, introduced a resolution on the subject of giving a fixed compensation to the officers of the army and Marines, in lieu of allowances. Mr. Garnsey offered a resolution proposing an amendment to the constitution in relation to the President and Vice President. The House then went into committee of the whole on the state of the Union, when Mr. M'Duffee completed his argument, in a speech of near three hours in length.

FOREIGN ITEMS.

The foreign papers continue to be filled with speculations about the future policy of Russia

Some relief is beginning to be felt in London as to pecuniary affairs.

The oath of allegiance to Constantine, the new Emperor of Russia, was administered to the members of the Russian Legation, and the principal Russian citizens in London.

Lord Arthur Pageant was killed by his horse falling upon him in attempting to leap a hedge.

The accounts from St. Petersburgh are to the 17th December. Constantine had not then arrived, but was expected in a few days.

The total number of failures of country banks in England, up to the 31st December was 61, of which five have re-commenced business, and ten have appeared in the Gazette. as bankruptcies. There have failed in London, six banking houses, of which one has re-opened. So great a number within so short a period, (for the crisis has not lasted more than 3 weeks) has not occurred before, since the introduction of banking.

Lord Cochrane was at Brussels, where it was said he intended to fix his residence.

It is said that Mr. Perkins has sold the secret of his steam gun to the government; and that he had rejected a munificent offer for it made by one of the Continental powers. The most satisfactory experiments were made with it lately in London, in the presence of the Duke of Wellington, and a great number of officers of engineers and artillery. Supposing 250 balls to be thrown in a minute, or 15,000 an hour; 15000 ounces of powder would be required every hour, or 15000 pounds every 6 hours. This would cost about £425. Mr. Perkins believes he can throw the same number of balls with five bushels of coal, which would reduce the expense to £3 or £4 for six hours.

To the Friends of the Colonization Society.

It has become the duty of the Managers of this Institution to state, that the great expense necessarily incurred in fitting out two expeditions for the African colony, compels them to appeal to the liberality of their friends, in which they never have confided in vain. The brig Vine sailed for Liberia a fortnight since, with between thirty and forty emigrants. A much larger number than was expected, amounting to nearly one hundred and fifty, are now prepared to embark in the ship Indian Chief, chartered by the Society, and at present taking in supplies at Norfolk. In order to meet the drafts which must soon be made upon their Treasury, the Managers respectfully request any auxiliary Societies that may have funds in possession, to remit them immediately, and all their friends to contribute such aid as their circumstances and means will permit. Certain events, which could not be predicted, have augmented, somewhat beyond the expectation of the Board, the immediate claims upon the Society; but the Managers have too frequently experienced the generosity of the public towards their cause, to doubt that it will be promptly evinced at this crisis.

By order of the Board,
R. R. GURLEY, *Res. Agent.*

N. B. All monies for the Society should be transmitted to RICHARD SMITH, Esq. Treasurer of the Institution.

DENMARK TEMPERATE SOCIETY.

The first annual meeting of the Denmark Temperate Society, was held on the 31st of January last at the meeting-house in Copenhagen village. Though the weather was so intensely cold, as to prevent that general attendance which was desirable, yet the members present, were encouraged by many cheering considerations, to continue their united exertion in obtaining the benevolent ends of the Society. The opposition which prevailed when the Society was formed, had principally subsided.—The members, without any inconvenience, had persisted in the disuse of ardent spirits, and were now fully confirmed in the truth of a clause in their constitution, "that ardent spirits are never useful, except in a few extreme cases, and consequently, that the habitual use, of even the smallest quantity, is injurious." In answer to the question, *What good is likely to result from this Society?* we reply: That whenever a new object is presented to the view of the public, the inquiry is generally made, for what is this new object designed? Its use is made the subject of conversation and its end generally ascertained. The Denmark Temperate Society is an object presented to the public view, and its design has already become the subject of discussion, among every class of our citizens, so far as a knowledge of its operations have extended.

II. Individuals by being associated in society exercise an influence upon each other which, without such association, would never be employed. There is in each, a sense of mutual obligation, to oppose a common enemy, which, as unconnected individuals they could never feel.

III. At the meetings of the society, (which will be frequent) the public attention will be called to its important objects. At these meetings dissertations will always be read, addresses made or conversation had on the improper use of ardent spirits. By this means, the public attention will be kept alive to the subject, much important information will be imparted, and consequently an influence will be had, which could not be expected from unassociated individuals.

IV. The proceedings of the meetings will generally be published, and will be read by some persons, in almost every community throughout the Union. In each community there are some individuals, who possesing our views, may be induced, by our example, to combine their efforts in endeavouring to suppress that practice—"which promises no good to any, but threatens with the worst of evils, every department of civil and religious society."

V. As intoxication is destruction, habitual drinking ruinous, and occasional drinking highly dangerous, it is one direct object to convince our fellow citizens that ardent spirits are not nourishing to the human system—that they do not enable us the better to endure the cold or the heat; nor do they the better qualify us for labour, or keep us from disease; and consequently, "that they are never useful, except in a few extreme cases," (agreeably to our constitution) or (agreeable to the Scriptures,) except for him that it is ready to perish. The truth of this our theory, we intend to enforce by example. The members of this society are known as such. All are at liberty to compare them with others, and to determine for themselves whether they perform less labour, are more easily overcome with heat and cold, or are more subject to disease; or whether they are in any respect the worse for abstaining from the use of ardent spirits.

Many of the above advantages, have, to a limited extent, already been realized. The public attention has been called forth, much conversation been had, many publications been made, many addresses been delivered, and consequently much information has been imparted on this useful and interesting subject. A number of our citizens who have not joined the society, have been led by their example, to abandon the use of ardent spirits.

With these objects in view, and these considerations to encourage us, we call on our fellow citizens throughout the Union, to use the only means still in their power, to chuse the greatest enemy of their country from the land of their fathers. Let a society be formed in every town, to be auxiliary to one formed in every county. Let these Societies embrace nothing in their operations, which does not relate to the use of ardent spirits. Let these societies have no religious, nor even moral test, but receive as members all who will abstain from the use of ardent spirits, and will endeavour to obtain the ends of the society. Friends of religion, friends of humanity, friends of the dearest interests of your country, we entreat you by every thing cheering in society, every thing attractive in virtue, every thing sacred in religion, despise not this humble call, these fervent entreaties, but unite your exertions with ours in opposing that insatiate monster, which "threatens with destruction the happiness the liberty and the glory of our country." Let us lose no time—let us rally round the same common standard, and let us never quit the field, until we are gathered to our fathers, or this American Moloch is dead.

Done by order of the Society.
N. GUITEAU, *a Member.*

ORDINATIONS & INSTALLATIONS.

On the 28th Dec. last, the Presbytery of Genesee ordained Rev. *Joseph Myers* to the work of the gospel ministry, and installed him pastor of the congregation of Le Roy. Rev. *Johnson Baldwin*, at the same time, received ordination *sine titulo*. Sermon by Rev. Gilbert Crawford, of Buffalo.

Jan. 4th, Rev. *Royal Washburn*, over the first church and society in Amherst. Sermon by the Rev. Professor Stuart of Andover.

Jan. 19th, Rev. *William W. Phillips*, late Pastor of the Presbyterian church in Pearl St. New-York, was installed Pastor of the church in Wall Street. Sermon by the Rev. Dr. Rowan.

Nov. 15th, the Rev. *John H. Kennedy*, to the pastoral care of the sixth Presbyterian church [late Dr. Neill's] of Philadelphia. Sermon by the Rev. Dr. Janeway.

At the same time and place, the Rev. Mr. *Smith*, as Pastor of a Church gathered by him in the Northern Liberties.

Dec. 6th, Rev. *John Chambers* was ordained, at New-Haven, Conn. to the work of the ministry. Sermon by Professor Fitch of Yale College.

MARRIED,

In Albany, on Wednesday evening last, by the Rev. Dr. Chester, WILLIAM GORDON VER PLANCK, Esq. of Ballston, to Miss MARY ELIZABETH HOPKINS, daughter of Samuel M. Hopkins, Esq. of that city.

DEATHS.

In New Haven, on the 19th inst. Mr. Sam'l B. Marshall, aged 70, late Depnty Collector of the customs in this district, which office he exercised faithfully upwards of twenty years.

The Washington papers announce the death of Judge TODD, of the U. S. Supreme court. He died in one of the western states.

In Pomfret, Ct. Abington Society, on the 11th inst. Rev. Walter Lyon, aged 68—in the 44th year of his ministry.

In Biddeford, Me. Rev. Jonathan Ward, 26, colleague pastor in the first parish of said town.

In Cortland village, N. Y. on the 23d ult. D. J. Betts, Esq. Counsellor at Law, and Clerk of the Court of Equity, for the Sixth District, in the 27th year of his age.

At Philadelphia, William M'Corkle, Esq. late Editor and Proprietor of the Freeman's Journal, 58.

In Berlin, Ct. on the 4th inst. Mr. Wm. Hooker, aged 70. In the revolutionary war, Mr. Hooker was associated with a band of music consisting of eight individuals, which was raised in Hartford in 1777, and attached to the regiment commanded by Col. Webb. As the other seven have all been heard from within a few months, it is believed that of this veteran band, he is the first numbered with the dead.

Suddenly, in Garrad co. Ken. Mr. Nathaniel Scott. When his death was discovered, he was lying on his horse, at his own gate, with his feet in the stirrups, and his arms clasped round the horse's neck.

In Ireland, Maj. James Allen. He served under Generals Braddock, Amherst, and Wolfe, in the first American war. He was at the storming of Ticonderoga, and at the taking of Montreal.

In Biddeford, Me. on the 3d inst. Rev. Jonathan Ward, colleague Pastor in the First Parish in said town. He was ordained on the 27th of Oct. last. The loss will be much felt by those who looked up to him as their spiritual guide and teacher.

In New Haven, Conn. on the 3d inst, Mrs. Trumbull, widow of the late Governor Trumbull, 76

In Dover N. H. Hon. Amos Cogswell, 74, an officer in the revolution, and for many years a Senator and Representative in the Legislature of that state.

AGENTS

FOR THE WESTERN RECORDER.

Chenango Point, Dr. Silas West,
Lee, Dea. S. Mead,
New Lisbon, Horatio Pattingale,
Trenton, Dea. L. Younglove,
Western, Rev. G. W. Gale,
Warren, Rev. C. Wadsworth,
Winfield, Rev. I. Hovey,
Vernon, Josiah Patten.
Adams, B. Wright, Esq.
Brownville, James Ballard,
Boonville, Rev. I. Manley,
Champion, Rev. N. Dutton,
Ellisburgh, Amos Hudson,
Evans' Mills, Dea. C. W. Candee,
Gouverneur, H. D. Smith, Esq.
Henderson, Dea. A. Atherton,
Leyden, Rev. R. Kimball,
Martinsburgh, Rev. D. Kimball,
Oxbow, Rev. James Sandford,
Rodman, Rev. D. Speare,
Rutland, Rev. A. W. Platt,
Stowe's Square, Rev. P. Camp,
Sackett's Harbor, George Camp,
Watertown, B. G. St. John,
Westford, (Otsego co.) Charles Maxon.

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.			
Jefferson County, Adams	1	1-2	dis
Niagara			
Washington & Warren, Sandy Hill	1		
Barker's Exchange, New York	30 a 35		
Bank of Plattsburgh			
Chenango	a	2	
Mohawk	a	1	1-2
Central	a		1-2
Auburn	a		1-2
Ontario	a		1-2
Utica	a		1-2
Newburgh Branch	a		1-2
Rochester	a		1-2
Columbia—Hudson	1 a		
Green County—Catskill	1 a		
Catskill Bank— do	1 a		
Geneva	3-4 a		
Mechanics & Farmers', Albany	1		
State Bank, do under $20	1		
Bank of Albany, under $20	1		
Orange Co. Bank Goshen	1 a	1	1-2
All other Banks in this state			par
CONNECTICUT.			
New Haven			par
Bridgeport			par
Norwich			par
Thames Bank, Norwich			par
Fairfield Co. Bank, Norwalk	1-2		dis
Eagle Bank, New Haven			broke
Derby			
All other banks in this state	3-4 a	1	di
RHODE ISLAND.			
All the banks in this state	1 a		dis
MASSACHUSETTS.			
Banks in the city of Boston	1-2 a	1	dis
Springfield	1-2 a		
All other Banks in the State	1 a		1-2
MAINE.			
Wiscasset			broke
Hallowell and Augusta			broke
Castine			broke
All other banks in this state	1 a		dis
NEW HAMPSHISE.			
All the banks in the state	1 a		dis
VERMONT.			
All the Banks in the state	1 a		dis
CANADA.			
Bank of Upper Canada			dis
All others	2 1-2 a	3	
NEW JERSEY.			
State Bank at Camden	1 a	1	1-2 dis
Cumberland Bank, Bridgeton	1 a	1	1-2
Farmers' Bank, Mount Holly	1 a	1	1-2
Salem Steam Mill & Banking Co.	1 a	1	1-2
Notes of the above under $5	1-2		
Lombardy and Protection			
State Bank at Trenton			
All others in the State			par
PENNSYLVANIA.			
Banks in Philadelphia			par
Chester Co.—Chester	1	1	1-2 dis
Delaware Co.—do	1 a	1	1-2
Farmers' Bank, Lancaster	1 a	1	1-2
Harrisburgh	1 a	1	1-2
Norristown	1 a	1	1-2
Easton	1 a	1	1-2
Germantown	1 a	1	1-2
Northampton	1-2		
Notes of the above under $5	1-2		
Silver Lake—Montrose			
Lancaster			
Farmers Bank—Hulmville	1 a	1	1-2
York Bank—Little York	1 a	1	1-2
Gettysburg	1 a	1	1-2
Chambersburg	1-2		
Carlisle	1-2		
Pittsburgh	2		
Reading	1-2		
Greensburg	3		
Brownsville	3		
New Hope	12		
Do signed I. Q. Leake Cash'r.			
Other Banks in the state	15 a 95		
MICHIGAN			
Bank of Michigan.			dis

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 3w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do
15 Young do
20 Catty Boxes, do,
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Connecticut Mirror.

ON THE DEATH OF ALEXANDER, EMPEROR OF THE RUSSIAS, AT TAGANROCK, DECEMBER, 1825.

Napoleon died upon Helena's rock,
Round and beneath were pil'd and stor'd the waves,
Mighty and fathomless. Atlantic's shock
Recoil'd, and through its deepest, coldest caves,
Of pillar'd spar and coral architraves,
Did ocean's homage to that strange man's death.
Bad was he, but yet great. Of kings, of slaves,
Of Popes, the equal dread. His latest breath
Fell where the waters wash'd to shore his sea-green wreath.

But thou, by Asian Azof's shallow pool,
Where the Don pours its tributary mud,
Where nought but cold Cimmerian blasts have rule,
And Calmuck's hungry Tartars fight for food;
Thou, whom we once thought wise, and great, and good—
Peace, such as thou didst wish to all, abide
With thee—a despot's peace. So let the flood
Of mem'ry stagnate round thee, like the tide
That washes Taganrock from Azof's shallowest side.

Then let the Cossack trail his barbarous lance,
And learn to do the obsequies of Czars;
Teach his wi d horse around thy grave to prance.
And know the sounds of amens from hurras.
He paid in plunder for his wounds and scars,
Rejoices that another chance may come,
When southward, in the strife of Turkish wars,
That horse shall hear Tambourgi's muffled drum,
And trample, not as now, on many a lordly tomb.

* * * * * * *

Fair Liberty! Nor he of Helen's Isle,
Nor he of Azof's side, were born of thee—
Children of cruelty, long nursed by guile.
They claim no tear of tribute from the free.
Then let the despots rest. But where is he
Who, pure in life, majestic in his fall,
Lay down beneath his native cedar-tree?
Potomac's wave, Mount Vernon's grassy pall,
That wraps his relics round, O! these are worth them all.

EMPHASIS.

The subject of musical emphasis, is in general no better understood than that of accent. Callcott, indeed, represents emphasis as differing from accent, only as to its *situation in the measure*. But though this definition holds good in instrumental music, it is quite too limited, when applied to vocal music—and especially to that which is intended for the church.

In treating of accent, last week, we recommended to the young student, the application of *equal stresses* of voice, in certain places of the measure, throughout the movement, as the first step in acquiring a practical knowledge of accent; and we directed him afterwards to learn to vary his musical accentuation so far as is necessary to meet the claims of accent in poetry. Now, emphasis performs the same office in sentences, that accent does among words and syllables. The singer, therefore, who has different words to apply to the same music, must be constantly governed by a sense of what he is singing; and whenever this leads him to lay a heavy or peculiar stress of voice on any note which occupies the accented or unaccented portion of the measure, he may then be said to sing with emphasis; and when in the course of an anthem or set piece, he gives a peculiar stress to a word on which the sense depends, whether the composer has seen fit to mark the word or not, he then gives it the emphasis; & if he strikes it also with an appropriate tone of voice, he will then be found, (other things being correct,) to sing with true expression; and to give full character to the music and to the words.

COMMUNICATIONS.

For the Western Recorder.

ADMONITION FROM THE DEATH-BED.

Though the knell of mortality frequently sounds in our ears, yet few of the living seem to lay it to heart. The impressions made upon our minds, by the departure of one with whom we have been acquainted, and who, with us, has divided the cares, participated the joys, and borne the sorrows of this changing world, are often like traces drawn in the sand, obliterated by the next passing event, and effaced forever. Even *friends* soon dry their tears, and though they do not mean to be unkind or chargeable with neglect, yet quickly suffer the departed relative to sink into the vale of forgetfulness.

But "in reason's ear," each instance of death, is a monitory voice, calling to repentance and faith in God, and to a uniform preparation for a change of worlds. When the *young* die, there is a peculiar call in providence to all who survive, to awake from slumbers which may be fatal, and to be in readiness to meet the Son of Man.

Admonitions from the death-bed of one, who was arrested amid the bloom of years, and in the full tide of joyful anticipation, are among the most urgent calls of God to man, and deserving of the most serious consideration. The following account of one who lately died, just as the visions of youth were ripening into reality, may not be uninteresting or unprofitable. The real name, for obvious reasons, is concealed, but the narrative is true.

Emily, was born of respectable parents, in a town in the western part of the state of Mass., where they resided till the year 18——, when they removed to a rich and flourishing place in the Western district of N. York. At this time Emily was but a child, yet one of no ordinary promise. Her mind active and ready, gave hope that she one day might become an ornament to her sex, and a useful member of community. Nor were these hopes entirely in vain. As he advanced in years, she gave evidence of virtues which adorn the sex, and render the possessor an object of love and admiration. She became the delight of every circle, and the life of the social party. Every earthly good opened to her prospect, and her mind was wholly engrossed with the scenes immediately before her. The residence of Emily's father, was "fast by the oracles of God," where on each returning Sabbath, the sublime truths of the Gospel were faithfully dispensed, and the guilt and danger of sinners pourtrayed in all their odious and alarming colours. Upon this faithful preaching, Emily generally attended, but her heart remained unaffected. The natural temper of her mind was gay and thoughtless, and the amusements of the ball-room or of the social party, were far more congenial to her spirit, than the society, the conversation, or the employments of christians; yea, more congenial than the duties and the hopes of the gospel of Jesus.—"Childhood and youth," by her were not esteemed as "vanity," but as a season replete with enjoyment, and to be devoted solely to the gratification of her wishes. And to this gratification there was no bar. Neither of the parents were pious, though they ever treated religion with respect, and supported its institutions with a commendable liberality. They were not rich, yet possessed abundant ability to gratify a favourite child in all the desires of her heart.—Years thus passed speedily away, unheeded either by parents or by child, and Emily rose in all the bloom of youth and beauty, the life of every circle, and the favourite of all her acquaintance.

About five years since, a very powerful work of divine grace occurred in the town where Emily resided, and hundreds were made to cry out in the anguish of their spirits, and in due time brought to rejoice in hope of the Gospel. It was eminently a day of wonders. Before nor since that time, has so so rich a display of the grace of God, been witnessed in the western district of N. Y. All secular business was suspended in many places, and the concern of the people appeared to be only for eternity.—But amidst the general attention, Emily continued unmoved. With many others, she looked on in silent amazement; with them she attended meetings, but her soul felt not its danger. It is not known, that during the whole of that interesting season, Emily showed any tokens of concern, or manifested any unusual seriousness. She appeared to care for none of these things.

That season of special religious attention passed away, and left Emily the same gay, thoughtless being as before. Many of her companions had left her society, and in the judgment of charity had become real christians; but still she did not want associates, to join in the giddy dance or the festive party.

But her cup was not unmixed. Disappointment often taught her that all things earthly are of an uncertain nature, and that it was folly to place all her hopes upon objects so transitory. One and another of her companions dropped into eternity, but she heard not the admonition. Like thousands of others in the morning of life, she lived in anticipation of lengthened years and thought not of a dying-bed & a coming judgment. The angel of the Grave paid her a visit, but she was pre-engaged. Almanzor, young, and engaged in lucrative business, sought and obtained her hand, and life opened with new and brightening prospects. Two years hastened away, and their flight was unnoticed; for they were spent in pleasure,—loving and being beloved.

To every pleasure merely earthly, there is a reverse. Once, when called to look into the grave had she pleaded a pre-engagement.—That plea could not be heard again. The paleness of her cheek and the bloated limbs, pro claim that Emily's days are numbered. Her friends begin to fear that Emily must soon die. but she expresses no apprehensions for herself. She sees no immediate danger. But the time had come. She attended to her domestic concerns, was as cheerful as usual; and while thus engaged and thus cheerful, was struck with disease, lost the power of reason, and in a few hours her spirit fled forever.

With the foregoing narrative before us, we may reflect,

1. Upon the importance of improving the morning of life, in preparing for the day of death.

2. We may learn the folly of taking our portion in this world.

3. We may see the danger of those who pass unmoved through seasons of the out-pouring of God's Spirit.

4. We can but notice the uncertainty of life, and the certainty of death. C. Y.

For the Western Recorder.

QUESTIONS ON THE BIBLE,

FOR THE USE OF BIBLE CLASSES, BY ALEXANDER M'COWAN.

In the present interesting period of the world, every day is presenting some new evidence that Christians are awaking from their slumbers—that they are beginning to feel that "something must be done;" and that each individual ought to engage in his appropriate duties. While some are spreading abroad the sacred Scriptures, and others are accompanying them as living teachers, & while many are praying and labouring for revivals of religion and rejoicing in the success of their labours, it is gratifying also to see others turning their attention to the instruction of our dear youth, in the precious truths of Revelation.

A number of systems of questions for Bible Classes have appeared of late. They are all good and answer important purposes. But the one which has just been issued, under the name of M'Cowan, appears to me to be specially deserving the attention of the religious community.

This system is somewhat different from any that have before appeared, and may excite an interest in Bible Classes from its novelty. But it has other things to recommend it. It is peculiarly well calculated to assist the teacher to lay before his scholar a variety of important truths, and to open to his view the rich treasures which he has in his Bible.

That some of the questions might be more readily answered, Mr. M. has referred to Orton. Clark, and Calmet. This circumstance may lead some to suppose that helps, foreign to the Bible itself, may be indispensably necessary—but it will be found that the aid of commentaries is not needed except on a few questions; and, in these, as far as the writer has examined, Scott, will afford all the help that the teacher or learner may need.

In short, Mr. M'Cowan's system of questions, will afford very pleasant and profitable exercises, in the sacred Scriptures, both to teachers and members of Bible classes; and it is very affectionately and sincerely recommended to the attention of ministers and all concerned in Bible classes, throughout the Western District of this State, by

A Friend to the Bible and to Youth.

MISCELLANEOUS.

CONVERSION OF AN INFIDEL PHILOSOPHER.

Such of our readers as have paid attention to French Literature, know that there was a society of eminent men of letters, who held regular meetings in order to canvass the mode of directing their attacks against Christianity. Diderot was the patriarch of these atheists. D'Alembert, Euclos, Condorcet, and many others were members of this Society. But none was more conspicuous than M. de la Harpe. He was the favourite of Voltaire; repeatedly visited him, and resided with him at Ferney; acted on his theatre; dedicated his first play to him; and in return Voltaire revised his productions,—recommended him to official patronage,—secured a party in his favour,—and in short, exerted all his interest to render him popular. De la Harpe, treading in the footsteps of his master, promoted the French revolution to his utmost. The ever shifting Governors of France, during many a turbulent scene, were sometimes friendly, sometimes inimical, to literature and *literati*. By one of these temporary presidencies, M. de la Harpe was arrested and shut up in Luxemburg. The greater number of those with whom he had been particularly connected, had already suffered on the scaffold, and the same fate appeared to be reserved for him. At the moment when he was consigned to a prison, the opinions of those modern philosophers with whom he had associated, were not effaced from his mind; and though he abominated their effects, the principles themselves had not altogether lost their influence.

In this comfortless situation, M. de la Harpe had the happiness of finding a fellow prisoner, whose piety afforded him the means of consolation, and by him it was recommended to employ himself in studying the Psalms of David, which M. de la Harpe had never looked into, but as containing some poetical beauties: & even of these he did not retain the least remembrance. His new friend however, fearing lest he might alarm the philosopher by such a proposition urged this employment rather as the means of amusing his anxious mind; and therefore requested him to write a mere literary commentary on these sublime productions.

M. de la Harpe, charmed with an occupation which was so comfortable to his taste and inclinations, entered at once upon the work. At the very commencement of it, he was convinced that the Psalms contained poetical beauties of a superior character; & as he proceeded, this opinion was proportionably heightened. The perusal of other pious works strengthened the growing disposition; and he at length discovered the real source of those consolations, and that help to wrich the whetched never apply in vain.

This commentary which was at first undertaken with the warmth of gratitude, and continued with the zeal of piety, became the preliminar ydiscourse of the translation of the Psalter, the first work in which the author announced his conversion.

This conversion was attended with all the marks of a sincere conviction. The manuscript notes of M. de la Harpe, afford an additional proof of it. "I was in prison," says he, "all alone in a small chamber and in a state of profound sorrow;—but many days did not pass before I found the study of the Psalms and the Gospels had produced a strong though gradual effect on my mind. I was already numbered among the faithful. I beheld a new light, but it alarmed and terrified me, by discovering the abyss—an abyss of forty years of errors. I beheld all the evil, but could not discern the remedy. There was no one to afford me aid. On the one hand, my life appeared before me, represented to me by a light which beamed from the torch of celestial truth. On the other, I looked on death, which I daily expected, and as it was then inflicted. The priest no longer appeared on the scaffold to console the dying victim; he ascended it rather to die himself there. Oppressed by these desolating ideas, my heart sunk within me; and addressing myself in a smothered voice, to the God whom I had scarcely known, what ought I to do? said I—what will be my lot? Upon the table lay Thomas a Kempis. I had been already assured of the excellency of his work, of the comfort I should derive from it, and of the power it possessed to soothe my desponding thoughts. I therefore, opened the book as accident directed, and my eyes fell at once upon these words; 'Behold I am here my son; I come to you because you have called upon me.' I read no more. The instantaneous impression which I experienced, is beyond all expression; and I am as unable to describe as to forget it. I fell with my face on the earth and bathed in tears: while my words and my cries were but half uttered from the violence of my sobbings. At the same time, I found my heart expanding and relieved, but at the very same moment, as if it were ready to split. Indeed I remember very little of this situation, but that I wept long and that beyond all comparison; my heart never experienced such violent and delicious emotions, and these words, 'behold I am here my son,' did not cease to resound as it were, through my soul, and to arouse all the faculties of it."

When M. de la Harpe was liberated from prison, his sole occupation was to support the cause which he had so fervently embraced.—*Evan. Mag.*

FROM THE NEW YORK OBSERVER.

Sketch of the late Rev. James C. Crane. From an Address delivered at his funeral, by Rev. Dr. Matthews.

The Rev. James C. Crane was born in the state of New Jersey, on the 12th of January, 1794. The circumstances of his early life were such, that he was put to a trade; but under no circumstances, however disadvantageous, could piety and intellect like his, be concealed. God had early called him; and while yet a lad, his devotedness to Christ, and his talent in prayer and religious conference, were such that he attracted the notice of friends, who introduced him to the Missionaray Society of New York, as one eminently gifted for service in their cause. They wisely adopted him as their son, and provided for him such an education as they thought competent for the labours to which they designed him. In 1817 he was commissioned as their missionary among the Tuscarora Indians, where he continued nearly seven years, and his labours were greatly blessed. In September, 1824, his resignation as a missionary was accepted; and he was appointed a General Agent for the United Foreign Missionary Society. In this difficult office he laboured with unusual ability and success. You yourselves can well recollect the force and eloquence with which he advocated the cause of the poor Indians; and how ably he refuted all opposers, and kindled the zeal of the friends of missionary efforts. In this agency he continued till May last, when he was unanimously elected Corresponding Secretary of the Society, whose cause he had so materially benefitted. His peculiar ability to judge on all such questions led the Board to send him as one of their commissioners in September last, to take incipient steps for uniting this Society with the American Board of Commissioners for Foreign Missions.—Having discharged the duties of this appointment with entire acceptance, he was sent to visit the missionary stations in the west, and proceeded as far as the Maumees in the state of Ohio, near the borders of Lake Erie. At each of the stations which he visited in his journey, he introduced important improvements, combining economy with efficiency and usefulness—But the task was arduous and laborious; and in accomplishing it through many privations and much fatigue, he laid the foundation of that disease which terminated his useful life.

And useful it was expected still to be, though in somewhat of a new sphere. His distinguished talents as a public man, had attracted the attention of the American Bible Society, and as the Missionary Board under which he had been acting, was about to be merged into another, the managers of the Bible Soc'y unanimously appointed him their Assistant Secretary, exactly one week before his death. I shall not soon forget the eagerness and emotion, with which in prospect of the appointment he exclaimed—"I thank the Lord that now, after a long absence and a somewhat painful journey, he has opened before me, a field in which I can labour with all my strength, and still live in the bosom of my little family."—Alas, how little do the best of us know what a day may bring forth! In seven short days he was indeed in the bosom of his family, not as their guardian and father, but laid a stiffened corpse.

THE TRANSFORMING POWER OF GRACE.

Henry Martyn—a man whom the holiness of his life, and the circumstances of his death, have invested with a species of martyrdom, was originally irritable and easily inflamed into a high degree of passion.—Such was at one time the excess of his anger, that he threw a weapon at one of his intimate friends, which passed close to his heart, and penetrated the wainscoat behind him. All who were present, stood aghast at this narrow escape from the fatal consequences of passion; and his friends exclaimed—"Martyn, if you indulge these tempers, you will be hanged for murder." But widely different were the designs of Providence. It pleased God to touch him by the gracious influences of his Spirit, and this once irritable and headlong young man became one of the mildest and meekest of human beings. Exposed to considerable opposition and provocation on account of his strict profession of religion, he was seen to encounter and defeat it by a quiet constancy, and sweet endurance almost peculiar to himself. He almost literally, when smote on one cheek, turned the other; and when stripped of his coat, bade them take his coat also. Those who can now recall his revered image, cannot separate from it, that meek and quiet smile which was but a faint index of the soul within. He is gone to his rest, his memory leaves a precious odour behind it. "Even from the grave," may he teach, what it was his living labour to inculcate, the boundless power of Divine grace, to transform the sinner, and to sublimate the saint. If the tribute of praise from those who loved him were permitted to mingle with the applause of heaven, and to constitute a part of his present joy, he will not regret to see this monument erected to signalize the triumphs of the spirit of God in his own person, and to animate his successors in the battle in which he fought and conquered.—*Ch. Obs.*

Manumissions are now frequent, and the spirit which prompts them, is certainly becoming widely diffused. Mr. Dickinson of Baltimore has liberated a most valuable slave, upon condition that he should emigrate to Africa. Another gentleman, now residing in Baltimore, but in possession of a large estate near Norforlk, Virginia, offers to emancipate all his slaves, amounting to one hundred, when the Society can transfer them to the colony. The Roman Catholic Christians in Maryland, are, we understand beginning to feel a deep interest in the objects of our institution; and some individuals of high respectability among them have already resolved to send their servants to the colony. One of these has twenty slaves, which it is his intention to send to Liberia.

[*Genius of Universal Emancipation.*

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. t84

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79t

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARY, *Executor.*
Dated, 22d Nov. 1825. 6m78

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

†‡† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers thefor succeeding volume.

MERRELL & HASTINGS, *Publishers.*